



NS News Bulletin

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Michael Kühnen

The program of the NSDAP Recommended

Part 7

17 SOIL REFORM

"We demand a land reform adapted to our national needs, the creation of a law for the expropriation of land without payment for charitable purposes, the abolition of the land rent, and the prevention of all land speculation."

A special problem area of private property is private ownership of land. The land is the nutritional basis of the whole people, as well as a recreational area, a prerequisite for public health, it is threatened by environmental pollution from selfish profit interests, not arbitrarily multipliable, irreplaceable and therefore a popular object of speculation.

The NSDAP therefore demands extraordinarily sharp measures to enforce the principles of a socialist Volksgemeinschaft in this area as well - that is, the primacy of community interests and the abolition of workless and effortless income.

Basically EVERY land speculation is to be prevented! Any other enrichment - e.g. through land rent and lease income - is also to be made impossible.

Behind this is the idea that land must ultimately be the property of the entire na-

tional community and must never serve the laborless and effortless enrichment of individuals. In order to prevent this, the NSDAP demands the creation of legal conditions for UNCOMMERCIAL expropriation, with the help of which the national community will regain its own living space and its own food and life basis. This expropriation will generally affect all those who receive income from the land without their own work on it. Also unjustified, for example, is the ownership of land on which factories or the like have been built. These may continue to be privately owned, but the land on which they stand reverts to the community and is subsequently made available again to the former owner, in the form of taxable rights of use.

Basically, even private ownership of land for the construction of a home does not make sense and could be replaced by a right of use. However, since here the individual Volksgenossen, through hard work and in good faith, has acquired his property, one will as a rule refrain from interfering as long as he does not misuse this property for speculative purposes. In the future, however, the people's comrades who want to build or buy property will only be able to be granted a right to use land.

Ethically justified in the socialist people's community is only the private ownership of property and land for those who secure the nutrition of our people through their own hard work - our farmers.

Rural land ownership is preserved and is not only accepted by the people's community, but also wholeheartedly affirmed and promoted. It also came to be inherited in order to bind the peasantry more firmly to the Scholle and to preserve the peasant way of life.

This guarantee and promotion of a healthy peasantry, however, is preceded by a comprehensive land reform adapted to national needs. This will affect all those whose landholdings are too large for them to cultivate by their own efforts, resulting in parts of such holdings being abused by being leased out for the purpose of earning a laborless and effortless income, as well as those who do not live and work on the land themselves at all. This land is expropriated and distributed to new farmers who are willing to work and to those whose land holdings are not sufficient for subsistence.

In summary, the agricultural policy program of the NSDAP reads:

Creation of a healthy peasantry through generous land reform, suppression of labor and effortless income even in the countryside and through land ownership, preservation and promotion of peasant private ownership of land according to national needs.

These national needs also include the highest possible degree of self-sufficiency (autarky) and a suppression of international influences - such as EC policies - which have led to grotesque mismanagement on the backs of German farmers.

18

DEATH PENALTY FOR PESTS OF THE PEOPLE

"We demand ruthless struggle against those who harm the common interest by their activities. Common people-criminals, usurers, racketeers, etc., are to be punished by death, without regard to denomination or race."

The National Socialist People's State is built on the ethical principle of work and establishes a true national community of all creators, each of whom works for the common good in his place and according to his abilities.

Whoever evades this duty to work is antisocial and will be re-educated in labor camps until he has learned to fit into the national community as a worker. Those who were used to gathering their livelihood and fortune through labor and effortless income will quickly understand that these times are over.

In this way, every parasitic way of life in the National Socialist People's State of the future will be made impossible.

But whoever after this revolution still tries to oppose its principles, to continue such an exploitative way of life and thus harms the common interest, the NSDAP considers him a people's pest and common criminal and punishes him with death. Usurers and racketeers are mentioned as examples, but this list must be extended considerably and ultimately applies to all exploiters who want to live and earn at the expense of the working people and thus exclude themselves from the Volksgemeinschaft. The activity of such pests of the people is no longer asocial alone, it is anti-social. The answer to this can therefore no longer be the labor camp, but the rope!

The NSDAP intensifies this demand by threatening the death penalty for the exploitation of the German people without regard to race, i.e. also for members of foreign nationalities who live in Germany as guests. No one will be allowed any more to exploit and plunder the German people - no dishonorable German, who thereby excludes himself from the national community, but also no foreigner, who wants to enrich himself on the back of our people and of course ultimately no world high finance, which as an international parasite of peoples sucks the life blood of all peoples! Thus the ring of nationalism and socialism closes again! Our

nationalism stops the international exploitation of our national economy, our socialism the domestic exploitation of the individual people.

With this demand of point 18 for death penalty for people's pests the socialist basic demands of the party program close.

As we have seen, the NSDAP program begins with the demands of German nationalism for unity, freedom, equality and living space for the German people. This is followed by the demands of German racial consciousness to restore to the Germans their self-confidence and pride in their own kind and to prevent the settlement of closed foreign ethnic groups.

Both, however, can only be realized if every single member of the people who fulfills his duty to the community can be sure that he will be treated and rewarded fairly, that no one will enrich himself at his expense and exploit him. Only then will he also place himself at the service of the community. German socialism serves this goal:

Items 9 - 18 contain the socialist demands of the party program. The scope alone shows how important the party takes its socialist sentiments. The consistent implementation of these program points will lead to a social revolution as the world has never known before and this will not end in new oppression and new exploitation unlike others. For these program points contain not only demands, but also harsh consequences for all who want to maintain or restore parasitic forms of life - up to the death penalty for people's pests.

National Socialism thus unites nationalism, racial consciousness and socialism into a single revolutionary worldview, which is the answer to the perilous crisis of the modern world. German socialism is its heart and core.

The socialist demands of the party program will be fulfilled when the elimination of all labor and effortless income and the breaking of the bondage of interest make possible a true national community whose foundation is labor and which is based on justice for all Volksgenossen who work for the common good with equal rights and duties and who have found their home again in Germany.

That is what we are fighting for!

19 GERMAN LAW

"We demand replacement of Roman law, which serves the materialistic world

order, by a German common law."

Just as German socialism fights for the freedom of the national economy, so German law realizes the freedom of the national jurisprudence. A German law has to serve the German national community and must be free from all international, alien or even anti-people influences - it stands under the National Socialist motto:

"Right is what benefits the German people!"

In contrast, the Roman law in force serves the materialistic world order, i.e. the ruling minus world:

* It is international: Roman law, as its name implies, derives in its core from the legal practice of the Roman Empire and regulated from the beginning the relationship of the individual to the state and to other people, without regard to racial or ethnic differences. It takes no account of the different legal sensibilities of the various peoples and has therefore basically been and always remained a law of occupation.

* It is materialistic: Since Roman law eliminates the popular sense of law as a source of jurisprudence, it also did not develop a goal directed at the preservation of the species or the development of the species of peoples. It does not protect the life and development of a nation, but ultimately serves every existing order. It lacks the idealistic drive and is therefore unsuitable to shape the legal order of an idealistic new order that is in accordance with the species and nature. It will be overcome with the materialistic world order and replaced by German Law.

* It is dogmatic: Roman law does not assume real life in its diversity and does not strive to do real justice to the individual. In Roman law, law and justice cannot be reconciled. Roman law constructs a highly abstract, legal art world full of facts. These facts are formulated so precisely that they can capture the conduct worthy of punishment, but they also become so complicated that skilful jurists, through a variety of interpretations, can achieve almost any result.

This, however, makes the law a lottery game or for sale to anyone who knows the more skilled lawyer is on his side. Above all:

Even with the best will in the world, an abstractly formulated set of facts can never fairly reflect life in its diversity. The sum of the facts then results a fortiori not in a picture of reality, but in a dogma, i.e. an ultimately arbitrary determination which wants to subject the reality of life to constructions alien to life.

For all these reasons, Roman law cannot produce anything other than jurispru-

dence, but fails to achieve the very goal of law - that is, to produce justice.

In contrast, German law is a *völkisch* law, an idealistic law and a law in accordance with nature. It enables a *völkische* jurisprudence that secures national freedom externally and justice internally.

It draws directly from the German people's sense of justice and serves the preservation and development of their species. It does not construct abstract facts in order to then determine whether a concrete act can be covered by them - instead, it establishes the principle as a practical rule:

Punishable conduct is that which harms the national community as a whole or another member of the national community. Punishable behavior is punished. The amount and type of punishment does not result abstractly from a constructed set of facts, but concretely from the severity of the act and the personality of the perpetrator.

A new legal system based on these principles will therefore only provide very general EXAMPLES of conduct worthy of punishment and EXAMPLES of just sentencing; everything else will then be left to the courts. In determining the law, the courts will rely on earlier judgments in comparable cases that are perceived as just, which can provide a certain guideline, but do not have to. What is ultimately decisive is the people's sense of justice, so that the formula "in the name of the people" regains its meaning. In order to enable this sense of justice to be enforced, district court judges will in the future be selected in a free popular election from among candidates who have successfully passed a basic course in jurisprudence. Regular new elections ensure popular control. In the next higher instance, the administration of justice is placed in the hands of juries. These jurors are regularly elected by the people in the courts responsible for crimes against other members of the national community, and are appointed by the party in the courts responsible for crimes against the national community. They alone decide on the question of guilt and the amount of punishment.

Nevertheless, professional judges are not becoming superfluous. On the contrary:

The National Socialist People's State needs highly qualified and passionate judges:

They must be imbued with the spirit of the new legal system, they study the entire case law and know other judgments in comparable cases. They therefore advise the jurors carefully and responsibly before reaching their decision. Like the prosecution and defense, they also have the right to appeal to the next higher instance if they feel a verdict is unjust.

The highest legal authorities above the jury courts are the central parliament (Reichstag) and, finally, the Führer, as supreme court ruler and embodiment of the organized will of the people.

In this way, jurisprudence ceases to weigh down on people as a dogma alien to life and to become an end in itself. German law and its jurisprudence once again understand justice as part of the life of the people, which serves the life and development of the people, gives justice to every member of the people and helps him to his rights.

Only on justice a true national community can be built, only the sense of right of a people is the source of justice, the visible expression of which must become the law and the administration of justice!



NS KAMPFRUF
KAMPFSCHRIFT DER NATIONALSOZIALISTISCHEN DEUTSCHEN ARBEITERPARTEI AUSLANDS – UND AUßERLANDSABTEILUNG

Der Kampf geht weiter!

TROTZ VERBOT-NICHT TOT!



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Front Report
Interview with Molly
Part Three

NSK: Your current projects are obviously philosophical and art related. Please describe your views on the impact of such topics in politics.

Molly: Well I try to still update the photo gallery, but mostly I've been concentrating on Adolf Hitler and the Army of Mankind (www.mourningtheancient.com/truth.htm) I'm at 21 pages now, and I have so much more to do. Studying WWII is an absolute minefield of information. You seek out information on one thing and find two more things to research. It feels a bit like you are an archeologist, unearthing the buried past. A past that they would rather not be brought to light. We can thank the internet again for the flood of information and pictures. Extremely rare stuff has




the NEW ORDER

The Fight Goes On!

Seventy years after the capitulation of the Wehrmacht on May 8, 1945, the postwar National Socialist movement is stronger than ever not only in Germany, but throughout Europe.

Decades of mass murder, expulsion, persecution, and defilement have not sufficed to destroy the seed of the brilliant idea of our much loved Führer Adolf Hitler.

All National Socialists and other racially-aware citizens and racial kinmen fight side by side for the preservation of our White folk.

The movement has indeed become stronger, but the danger of biological folk death is also much greater today than in the past.

The desperate enemy is in the process of committing genocide against all White folk. The means are non-White immigration, culture diversion, and re-orientation.

Whether "Nazi" or "Nazi", whether in election halls or street battles, whether armed with propaganda material or on a battlefield of a different kind every National Socialist must do his duty!

Heil Hitler!
Gottfried Lank



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